

# The Worth of a Penny,

A Caution to keep Money.

With the Causes of the Scarcity and misery  
of the want thereof, in these hard  
and Merciles Times:

As also how to save it, in our Diet, Ap-  
parel, Recreations, &c.

And also what honest Courses men in  
want may take to live.

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By HENRY PEACHTHAM Mr. in Arts, some  
time of Trinity Colledge Cambridge.

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Now newly Reprinted according to Order, and  
made more publick than heretofore, with some Additions  
of Notes in the Margin, and the Greek and  
Sentences Englished. Now last of all, are added to the  
grave Sentences, with many learned Observations,  
in a different Letter from the former: With a  
Catalogue of the Bills of Mortality, from  
1642. to 1669. Printed this 13:th of  
January, 1669.

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L O N D O N ,

Printed by S. Griffin, for William Lee, formerly living at the Turks  
head in Fleet-street: and now dwelling next to the Kings-head  
Tavern in Chancery-Lane, near Fleet-street, 1669.



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To

To the every way deserving and worthy Gentleman, Mr.  
Richard Gipps, eldest Son unto Mr. Richard Gipps, one of  
the Judges of the Court of Guild-Hall, in the City of  
LONDON.

Sir,

When I had finished this Discourse of The Worth of a  
Peny, or, A Caution to keep Money; and bethinking  
my self unto whom I should offer the Dedication, none came  
more opportunely into my thoughts than your self; for I imagined,  
if I should Dedicate the same to any penurious or miser-  
able-minded man, it would make him worse, and be more un-  
charitable and illiberal; if unto a bountiful and free-minded  
Patron, I should teach him to hold his hand, and, against his  
nature, make him a Miser. I, to avoid either, made choice  
of your self, who, being yet unmarried, walk alone by your self,  
having neither occasion of the one, nor the other. Beside, you  
have travelled France and Italy, and, I hope, have learned  
Thrift in those places, and understand what a Virtue Par-  
simony is; for want whereof, how many young Heirs in England,  
have gallop'd through their Estates before they have been  
thirty? Lastly, my obligation is so much to your learned and  
good Father, and for goodness your incomparable Mother, that  
I should ever have thought the worse of my self, if I had not  
(Cum tota mea supellex sit chartacea, as Erasmus saith)  
expressed my duty and hearty love unto you, one way or other,

Whose in all service

I am truly

Hen. Peacham;

## An Advertisement to the Reader.

M R. Peacham many ye. rs since having finished this little Book of The Worth of a Peny, did read it unto me; and some eminent friends of his being then present, we were much pleased with his Conceits. The chief intent of printing it, was, to present them to his friends. But some years after, Mr. Peacham dying, and the Book being so scarce, that most of the considerable Book-sellers in London had never heard of it, many Gentlemen of great w. rit. were very importunate with me to Print the Book anew: but after much search and inquiry, I found the Book without any Printers name, and without any true date; and having procured it to be licensed and entered, and corrected all the mistakes in it, I have in an orderly way, re-printed a small number of them, word for word, as it was in the Original: Only a friend of his that knew him well in the Low-Countrys, and when he was Tutor to the Earl of Arundel's Children, hath added some few Notes in the Margin, and translated some Greek and Latin Sentences, which were omitted in the first Impression. To speak much of the Worth of the Author is needless, who by his own Work hath left unto the World a worthy memorial of himself. His book called, The Compleat Gentleman, being in the year 1661. re-printed the third time, and divers other Books of his. And, Readers, know that there is no felicity in this life, nor comfort at our death, without a good Conscience, a healthful Body, and a Competent Estate: and most remarkable is the saying of that eminent wise man, Industry is Fortune's right hand, and Frugality her left. Read this Book over, and if thou hast a peny, it will teach thee how to keep it: if thou hast not a peny, it will teach thee how to get one. And so farewell.

Lutarch's Lives, with the  
new Lives added, 1657.  
Mr. Leigh's Body of Divinity.  
His Annotations on the New  
Testament.

Lane's Reports.  
Winche's Reports.  
Lord Cokes II. Parts, English.  
Bulstrode's Reports, three Parts.

Trotmans Abridgment of Lord  
Cokes II. Reports (with a Table  
of the chief things in the Re-  
ports) not publish'd till 1665.  
Special and selected Law-Cases.  
West Precedents, 1st. part.  
Shepherd's Touchstone of com-  
mon Assurances.  
Britton.

# The VVorth of a Penny:

O R, A

## Caution to keep Muney.

**T**He Ambassador of *Mally Hamet Sbeck*, King of *Morocco*, when he was in *England*, not many years since, said, on a time, sitting at Dinner at his House in *Wood-street*, He thought verily that *Aigars* was four times as rich as *London*: An English Merchant replyed, that he thought not so, but that *London* was far richer than that; and for plenty, *London* might compare with *Jerusalem* in the peaceful dayes of *Solomon*. For my part, I believed neither, especially the Merchant; for, in the time of *Solomon*, Silver was as plentiful in *Jerusalem*, as Stones in the Street; but with us, Stones are in a far more abundance; when in every Street in *London* you may walk over five thousand Load ere you will find a single penny. Again, the general complaint and murmur throughout the Kingdom, of the scarcity and want of money, argues, that we fall far short of that plenty, which the Merchant imagined.

And, one time, I began to bethink my self, and to look into the causes of our want, and this general scarcity; and I found them manifold. First, some men, who by their wits or industry (or both), have scrued and wound themselves into vaste Estates, and gathered thousands, like the Griffons of *Hedriis*; when they have met with a gold Mine, so broad over, and watch it day and night, that it is impossible for Charity to be regarded, Virtue rewarded, or Necessity relieved; and this we know to have been the raine, not only of such private persons themselves, but of whole Estates and Kingdoms. That I may instance one for many: *Constantinople* was taken by the Turk, when the Citizens abounding with Wealth and Money, would not part with a penny in the common necessity; no, not for

the repair of their battered Walls, or the levying of Souldiers to defend them.

Another sort dote upon the stamp of their money, and the bright lustre of their Gold, and rather than they will suffer it to see the light, will hide it in Hills, old Walls, Thatch, or Tiles of their Housles, Tree-roots, and such places; as, not many years since, at Wainfleet in Lincolnshire, there was found in digging of a Backside to sow Hemp in, an old rusty Helmet of Iron, rammed in full of pieces of Gold, with the Picture and Arms of King Henry the first (*a*); and Money thus hid, the Owner seldom or never meets withal again, being many times prevented by sudden death, lost by casualty, or their forgetfulness.

*a Helmets taken  
through with  
their own rusts,  
have been found  
filled with mon-  
ey, of ancient  
inscriptions.*

Monsieur Gualars a great man of France (though none of the wisest) in the times of the Civil Wars, buried some two thousand Crowns a mile or two from his House in an open Fallow Field; and that he might know the place again, took his mark from the spire of a steeple that was right against the place: the Wars being ended he came with a friend of his, as near the place as he could guess, to look for his money, which he not finding, and wondring what the reason should be, after (in the circumference) he had gone about the steeple (being right against it, which way soever he went) quoth he, to his friend, is there no cheating Knave (think you) in the steeple, that turns it about, intending to cheat me of my money, imagining that it went round, and himself stood still (*b*), as Copernicus did of the Globe of the Earth.

*b About thirty  
and five years*

*since, not far  
from Donstable*

*many pieces of*

*Silver were ta-  
ken up, which*

*the Plow had*

*thrown upon*

*the edge of the*

*farrow: Being*

*examined, they*

*were found to*

*be Silver, with*

*the Impressions of Cesar on them. Mr. John Selden much valued them for their Antiquity, some of them having been stamped (as he said) above nine hundred, and some a thousand years. c It is con-*

*sidered many great sums of money, are still under ground, which were buried there during the heat of*

*the late unnatural Wars.*

for what they have conveyed into their holes. And most true it is, that Money so heaped up in Chests, and odd Corners, is like (as one saith) unto dung, which while it lyeth upon an heap doth no good; but dispersed and cast abroad, maketh fields fruitful. Hence Aristotle concludeth, that the Prodigal man is more beneficial to, and deserueth better of his Countrey, than the Covetous Miser: every Trade and Vocation fareth the better for him, as the Tailor, Haberdasher, Vintner, Shoemaker, Sempster, Hostler, and the like.

The Covetous person is acquainted with none of these, for instead of Sattin, he suits himself with Sacken: he trembles as he passeth by a Tavern door, to hear a Reckoning of 8. s. sent up into the *Haff-moun*, for Wine, Oysters, and Faggots: for his own natural drink (you must know) is between that the Frogs drink, and a kind of pitiful small Beer (4), too bad to be drunk, and somewhat too good to drive a Water-mill: the Haberdasher gets as little by him, as he did by an old acquaintance of mine, by *Linne in Norfolk*, who, when he had worn a Hat eight and thirty years, would have petitioned the Parliament against Haberdashers, for abusing the Countrey in making their Ware so slight: for the Shoemaker, he hath as little to do with him, as ever *Toms Co.* hath: for Sempsters (it is true) that he loves their faces better than their fashion: for Playes, if he read but their Titles upon a Post, he hath enough. Ordinaries he knowes none, save some of three pence in *Black-horse Alley*, and such places. For Tapsters, and Hostlers, they hate him as Hell, as not seeing a Mote in his Cup once in seven years. This miserable Master supped his man and himself at the *Inne* with a quart of milk.

Another cause of scarcity and want of Money, are peaceful times, the Nurses of Pride and Idlenes, wherein people increase, yet hardly get employment: those of the richer and abler sort give themselves to observe and follow every fashion, as what an infinite sum of Money yearly goeth out of this Kingdom into Forreign parts, for the jewel of our fashionable pride? Let me hereto add the multitude of Strangers that daily come over into our warmer Soil, (as the Cranes in Winter betake themselves to *Egypt*): where having enriched themselves through our Folly and Pride, return and purchase great Estates in their own Countreys, exhaunsing there our Moneys to a higher rate (5), to their excessive gain, and the impoverishing our

a Scar Beer  
brewed with  
Broom in the  
Low-Coutryts  
at a penny far-  
thing the Gills  
ton, is much lik-

a The English  
Gold being at a

*higher value by  
yond the Seas,  
than in our own  
Nation, is a  
great cause of  
the transpor-  
tation of it.*

people of *England*. Let me add hereto, besides the great sums of Money, and many other great and rich gifts, which have been formerly conferred upon Strangers, which how they have deserved, I know not; some, I am sure, like Snakes taken up, and having gotten warmth from the Royal Fire, have been ready to hisse at, and sting (as much as in them lieth), both their finders and their founders.

Again, there is an indisposition of many men to part with money in these fickle times, being desirous, if the worst should happen, to have their friends about them, as *Sir Thomas More* said, filling his pockets with gold, when he was carried to the Tower.

There is likewise, almost a sensible decay of Trade and Traffick, which being not so frequent, as heretofore, by reason (as some would have it) the Seas are now more pestered with Pirates, than in times past; the *Receit of Custom*, like the stomach, wanting the accustomed nourishment, is constrained to sack it from the neighbour Veins, to the ill disposition, and weakening of the whole Body.

*Now much gold  
is conveyed thither in every  
Fleet.*

They are no few or small sums, which in pieces of Eight are carried over to the *East-Indies*, no doubt to the great profit, and enriching of some in particular, but whether of the whole Kingdom in general, or not, I know not. What hurt our late questioned Patentees (in Latin, *Hirudines*) have done to the common body, in sucking and drawing forth even the very life-blood from it, we know daily, and more we shall know shortly; I wish some of the cruelest, and most dangerous amongst them might be singled out for examples; remembering that of *Tacitus*, *Qui sono quod  
Pena ad paucos, timor ad multos.*

The punishment to few, but the terror to many.

All people complain generally (as I have said) of the want of Money, which like an Epidemical disease, hath over-run the whole Land: the City hath little Trading (which is the Mother of Money) for he who buys and sells, feels not what he spends; Country Farmers complain of their Rents yearly raised, especially by their Catholick Landlords, which in times past have been accounted the best, though now the case is altered, (and easily may the reason be guessed) yet can find no utterance for their Commodities, or most sell them at under rates. Scholars without Money, get neither Patrons nor Preferment.

One very well compared worldly Wealth, or Money, unto a Foot-

Football: some few nimble-heeled and headed run quite away with it, when the most are only lookers on, and cannot get a kick at it in all their lives.

Go but among the Usurers in their Walks in Moor-Fields, and see if you can borrow an hundred pounds of any of them, without a treble security, with the use, one way or other doubled; and as your self, so must your Estate be particularly known. A pleasant Fellow came, not long since, to one of them, and desired him that he would lend him fifty pounds: quoth the Usurer, My Friend, I know you not. For that reason only, I would borrow the money of you, said the other; for if you knew me, I am sure you would not lend me a penny.

Another meets a Creditour of his in Fleet-street, who seeing his cold Debtor, Oh Master A. quoth he, you are met in good time, you know there is money between us, and hath been a long time, and now it is become a scarce commodity. It is true, Sir, quoth the other, for (he looking down upon the Stones that were between) in good faith I see none: and this was all the Citizen could get at that time, but afterwards he was well satisfied.

Whom would it not vex, to be indebted to many of your Shopkeepers! who, though they have had their Bills truly paid them, for many years together; yet upon the smallest distaste of a pretty mistake in reckoning, or some remnant behind, are called upon, openly railled at, by their impudent and clamorous wives insulted over, and lastly arrested; which should, methinks, teach every young Fashion-monger, either to keep himself out of debt, or money in his purse, to provide Cerberus a Sop.

Another misery, proceeding from the want of money, is, that when it is due unto you by your own labour or desert, from some rich, miserable, or powerful man or other, by long waiting day by day; yea, hourly attendance at his House or Lodging, you not only lose your time and opportunity of getting it elsewhere, and when all is done, to be paid after five in the hundred, in his countenance, or else fair and candid promises which will intice you straight, *Premissis dives quilibet esse potest.* If words and promises would pass for Coin, there would be no man poor. And some men there are of that currish and inhumane nature, whom if you shall importune through urgent necessity, then are you in danger to lose both your monies, and their favours for ever.

*A Country Tenant meeting with his wife - to Landlord in the Term-time, did offer him the courtesy of a pint of Sack, to whom the Landlord said, be a good Husband, and save one six-pence, and give me the other, and I will take it as kindly, as if you had spent the whole twelve pence.*

*The History of a Sonny, Or,*

Would you prefer and place your Son in the University? Let him deserve never so well, as being an able and ready Grammari-  
an, yea, Captain of his Form, you shall very hardly prefer him, without great friends joyned with your great purse; for those just  
and charitable times, wherein desert seldom went without its  
due, are gone; the like I may say of the City; where, if the Trade  
be any thing like, you cannot place your Son under threescore or  
an hundred pounds, though by nature he were (as many are)  
made for the same, and of wit and capacity never so pregnant.

Or have you a Daughter, by birth well descended, vertuous,  
chaste, fair, and comely, indued with the best commendable qua-  
lities, that may be required in a young, beautiful, and modest  
maid, if you have not been in your life time thrifty to provide her  
a portion, she may live till she be as old as *Cressa*, or the Nurse of  
*Aeneas*, ere you shall get her a good match,

*Nam genus & formam Regina pecunia donat.*

Money's a Queen, that doth bestow,  
Beauty and Birth, to High and Low.

is as true as old : Hence the Dutch hath a Proverb, that *Gentility and fair Looks buy nothing in the Market;*

If you happen to be sick and ill, if your purse hath been lately purged the Doctor is not at leasure to visit you; yea, hardly your neighbours and familiar friends, but unto monied and rich men, they fly as Bees to the willow palms; and many times, they have the judgement of so many, that the sick is in more danger of them, then his disease.

A good and painful Scholar having lately taken his Orders, shall be hardly able to open a Church door without a golden key, when he should ring his bells; hence it cometh to pass, that so many of our prime wits run over-sea to seek their fortunes, and prove such Vipers to their Mother Country.

Have you but an ordinary suit in Law, let your Cause or Case be never so plain or just, if you want wherewith to maintain it, and, as it were, ever and anon to water it at the root, it will quickly wither and die; I confess friends may do much to promote it, and may prevail, by their powerful assistance in the prosecution, as the following Story appears.

There

There was of late years in France, a marvellous fair, and goodly Lady, whose Husband being imprisoned for debt, or something else, was constrained to be his Solicitor, and in her own person to follow his suit in Law, through almost all the Courts in Paris; and indeed through her favour, gat extraordinary favour among the Lawyers and Courtiers, and almost a final dispatch of all her business, only she wanted the Kings hand ( who was Henry the fourth of famous memory) : He, as he was noble, witty and an understanding Prince, understanding how well she had sped ( her suit being in the opinion of most men desperate or lost ) told her that for his part he would willingly sign her Petition: whithal, he asked how her Husband did, and bad her from himself to tell him. *That, had he not pitcht upon his Horns he had utterly been spoilt and crost.* So that hereby was the old Proverb verified : *A Friend in court is better than a Penny in the Purse :* But as Friends go now a dayes, I had rather seek for them in my Purse, than in the Court, and I believe many Courtiers are of my mind. Again, to teach every one to make much of, and to keep mony when he hath it: let him seriously think with himself, what a misery it is, and how hard a matter to borrow it, and most true it is, that one faith,

*Beauty if not  
well governed  
proves more an  
Enemy than a  
Friend.*

*Semper cunctis aris alieni esse miseriam.*

That Misery is ever the Companion of borrowed Money.

Hereby a man is made cheap, and undervalued, despised, deferred, mistrusted, and oftentimes flatly denied. Beside, upon the least occasion, upbraided therewith in company and among friends; and sometime necessity drives men, to be beholden to such as at another time they would scorn to be, wherein the old saying is verified :

*Miserum est debere cui nolis.*

A miserable thing it is, to owe mony to him, to whom thou wouldest not.

And on the contrary, how bold, confident, merry, lively, and ever in humour are monied men (*for being out of debt, they are out of*

## *The Works of a Poem, Of,*

*They need not go of danger ; they go where they list, they wear what they list, they eat and drink what they list, and as their minds, so their bodies are free : they fear no City-Serjeant, Court-Marshal-man, or Country-Bailiff ; nor are they followed or dogged home to their Ordinaries and lodgings, by City-shopkeepers, and other Creditors, but they come to their Houses and Shops where they are bidden welcome ; and if a stool besetcht into the shop it is an extraordinary favour, because all passers-by take notice of it ; and these men can bring their Wives or Friends to see in Court the King and Queen at Diner, or to see a Mask, by the means of some eminent man of the Guard, or the Carpenter that made the Scaffold.*

### *The Common and Ordinary causes why men are poor and want Money.*

*The blessing of  
God upon the  
posterity of the  
industrious and  
contented.*

**T**HERE must, by the Divine Providence, in the Body of a Common-wealth, be as well poor as rich, even as an humane Body cannot subsist without hands and feet to labour, and walk about to provide for other members, the rich being the Belly; which devour all, yet do no part of the work : but the cause of every mans poverty is not one and the same. Some are poor by condition, and content with their Calling ; neither seek, nor can work themselves into better Fortune ; yet God raiseth up as by Miracle, the Children and Posterity of these, oftentimes to possess the most eminent Places either in Church or Common-wealth, as to become Arch-bishops, Bishops, Judges, Commanders, Generals in the Field, Secretaries of State, States-men, and the like, so that it proveth not ever true which *Martial* faith,

*Panper eris semper, si panper es, Aemiliane.*

*If poor thou beest, poor thou shalt ever be,  
Aemilius, I assure thee.*

Of this condition are the great number in every Kingdom. Others there are, who have possessed great Estates, but those Estates, (as I have seen and known it in some Families, and not far from the City) have not thrived or continued, as gotten

ten by oppression, deceit, usury, and the like, which commonly  
lasteth not to the third Generation according to the old saying,

De male quecum vis gaudet servari heres.

The Grand-child seldom is the Heir,  
Of Goods that evil gotten are.

Others come to want and misery, and spend their fair Estates in  
ways of vicious living, as upon Drink and Women; for Bacchus appointed for  
and Venus are inseparable companions, and he that is familiar with the Queens of  
the one, is never a stranger to the other.

The King of  
good fellows is  
and Venus are inseparable companions, and he that is familiar with the Queens of  
the one, is never a stranger to the other.

Hoc nunc modis, Vista Venus gaudet.

In one same way, manner, and end,  
Both Wine and Women do offend.

Some again live in perpetual want, as being naturally wholly given  
to idleness, wherewithal to live, and is the key of Beggar-  
y. These are the Drones of the Common wealth, who deserve  
not to live. *Qui non laborat, non manducet*: He that laboureth  
not, must not eat. Labour night and day, rather than be burthen-  
some, saith the Apostle Paul: both Country, and City swarm  
with these kind of people. *The diligent hand (faith Sheweth)*  
*shall make rich, but the Sluggard shall have scarcity of Bread*. I  
remember, when I was in the Low-Countries, there were three  
Souldiers, a Dutchman, a Scot, and an Englishman, for their  
Misdemeanors condemned to be hanged: yet their lives were  
beg'd by three several men, one a Bricklayer, that he might help  
him to make Bricks, and carry them to the Walls; the other  
was a Brewer of Delft, who beg'd his man to fetch Water, and  
do other work in the Brew-house: now the third was a Gardi-  
an, and desired the third man to help him to work in and dress  
an Hop-garden: The first two accepted their offers thankfully;  
this last, the Englishman, told his Master in plain terms, his friends *The reasons, why*  
*never brought him up together Hops, but desired to be hanged persons of great*  
*estate do suddenly consume*  
*Others, having had great and fair Estates left unto them by their fathers, into*  
*friends, and who never knew the pain and care in getting them, nothing*  
*have,*

have, or one had truly, galloped through them in a very short time: These are such of whom *Woman* speaketh, who, *saying Riches, have not the hearts* ( or rather the wit ) *to use them*; these men, most aptly *Homer* compared to the Willow-Tree, which he called by a most significant Epithet, *charlungew*, in Latine *Fragi-purpa*, or *Lose-fruit*, because the Palms of the Willow-tree are no sooner ripe, but blown away with the Wind. I remember, in Queen Elizabeth's time, a wealthy Citizen of London left his Son a mirthy Estate in Money; who supposing, he should never be able to spend it, would usually make Ducks and Drakes in the Threes, with Twelve-pences, as Boys are wont to do with Tile-shards, and Oyster-shells, and in the end he grew to that extreme want, that he was fain to beg or borrow suage, having many times no more shooes than feet, and sometimes, as the Begger said in the Comedy, more feet than shooes.

*Who more than his worth hath shooes.*  
*Mercutio a Rape has life to end.*

Many also there are, who having been born to fair Estates, have quite undone themselves by marriage, and that visits a twofold manner: First, by matching themselves without advice of Parents or Friends in heat of Youth, unto proud, foolish, and hight Homewives, or such perfect Linguists, that one were better to take his diet in Hell, than his dinner at home: And this is the reason, so many of their Husbands travell beyond the Seas, or at home go from Town to Town, from Tavern to Tavern, to look for company; and, in a word, to spend any thing, to live any where, save at home in their own houses.

\* A place n<sup>e</sup> w<sup>e</sup> to Westminster-hall, where  
very good meat  
is drest all the  
Year time.

Others there are again, who match themselves for a little hand-fummers, and eye-pleasing beauty, ( which, so soon as poverty cometh in at the door, leaseth one at the window ) and very mean and poor kindred, and sometimes drawn in heaven by harken knives, neccesous Parents, who are glad to meet with such, that they may serve them as paps to uphold their decaying and ruinous families: and these poor silly young Birds are commonly caught up before they be fledge, and pulled bare before ever they knew they had Feathers; for their Fathers-in-law, as some near of the Kin, as soon as they have seen one and twenty, have so belim'd them in Bonds, that they shal hardly, as long as they live, be able to fly over ten Acres of that Land their Friends left them.

40

If Truth be joined with Honour and Riches, how dangerous is it if the  
Riches be then lost, yet for the many defrauding of her, it hath, and  
doth work; but the three joined with Wisdom, how honourable and  
noble are they all? But the greatest Snares the Author writes of  
is Beauty, which of it selfe is a blessing. Yet for her has comfortable the  
Candle-chaser light, and offending in burnings; yet the foolish Fly offendeth in  
scratching it selfe in the flame. Then is no small misery to become a tempt-  
eress to another, and so to be made the occasion of others ruin, Beauty  
being as well pernicious: Which fail of the Soul answer not the fleshe,  
for the foolish Souls of us all will falsh a bad happy life without the joyes  
thereof. If Precious will not forsworne them, yet let a multitude of Examples  
affright thee from unequal and unfeare Marriages.

He that takes his full liberty in what he may, shall repent him: How  
much more in what he shold not. Nothing can overturn him that hath  
power of himself: Learn first by a just journey, to know the just due  
and lawful boundes of pleasure, and then leave the danger of going be-  
yond your strength: nyc pleasure without Durance. I never knew a  
wife man that repented him of too little worldly pleasure. The sur-  
geon certeinly in all earthly delights is to rise with an appetite, and to be sati-  
fied with moderation.

A Knight of eight or ten thousand pounds stand by the year,  
doted upon a poor Ale-wives Daughter, and made her a Lady: It cannot be denied, but summen of the meanest condition, may  
make good Wives, since *Povertas non est vitium*, Poverty is no  
vice: but herein is the danger, that when their Husbands, in a  
short time, having as it were taken a faint of their beauties,  
and finding their error, they begin (as I have known many) to  
committ them, and fly abroad, dote upon others, and devile all  
the wayes they can (being grown desperate) to give or sell  
all that they have. Besides, such poor ones often times prove so  
impious and proud, as they make no conscience to abuse, insult over,  
and make silly Pools of their Husbands: as by letting  
and disposing of their Lands, gathering up their Rent, putting  
away, and concerning what servants they like, to verifie that odd  
yeare.

*Allegrius sibi est humili, cum sagis et dura.*  
There is nothing more perverse and proud than her,  
Who is to wealth advanc'd from beggary.

An Italian Earl, about Naples, of a hundred thousand Crowns by the year in Estate, married a Common Laundress: whereupon the old *Pasquin* ( an Image of Stone in Rome ) the next Sunday morning, or shortly after, had a foul and most filthy Shirt put upon his back, and this tart Libel beneath: *Pasquin, but now? a foul Shirt upon a Sunday?* The Reply, or answer in *Pasquin's* behalf was; *I cannot help it, my Laundress is made a Countess.* Besides, another inconvenience is, that besides the calling of his Wit and Judgment into question, he draws unto him so many Leashes, and down-drawers upon his estate, as his Wife hath necessitous Friends and Kindred: but they that thus marry, are commonly such young men as are left to themselves; their Parents, Overseers, or faithful Friends, being either dead, or far from them.

*Nisi sit esse pri-  
us, nescias nisi,  
calite vix.*

Others, not affecting Marriage at all, live ( as they say ) upon the Commons, unto whom it is death, to be put into the Several; but spend what they have altogether in irregular courses of life, and in change of Houses and Lodging, entertainment of new acquaintance, making great Feasts in Taverns, Invitations, and meetings of their ( common ) Mistresses, Chasch-hire, Clothes in fashion, and the like ( who forget that old, but true Proverb,

*Fallen pleasure, and pleasure will fly;*  
*Fle pleasure, and pleasure will be nigh.*

besides the hanging on, and intrusion of some necessitous parasites, at whom they shall find as much use, as of water in their boots. And it is well said of one, that *he that overmuch studieth his own contentment, ever wanteth it.*

There are others again of overgood, free natures and dispositions, who are easily fetch'd and drawn in by decayed and crafty Knaves ( I call them no better ) to enter into Bonds, and to pass their words for their old Debts, and engagements; and this they are wrought to do in Taverns, in their cups and merriment, at Ordinaries, and the like places. I would have in the fairest Room of one of these Houses, the Emblem of a gallant young Heir, creeping in at the great end of a Hunters horn with ease, but cruelly pinch'd at the coming forth at the small end, a Fool standing not far off, laughing at him: and these be those Pools who will be so easily bound, and pass their words in their drink.

*The old Emblem  
of Succession.*

*Facilius defensio Averro, Sed rescurse gravida,*

"Tis easie into Hell to fall,

But to come back from thence is all.

It is easie slipping in, but the return and getting out is full of difficulty.

Innumerable are the Casualties that are incident to the life of man, whereby he may fall into Poverty, as misfortune by fire, loss at Sea, robbery, and theft on Land, Wounds, Lamenels, sickness, &c.

Many run out of great estates, and have undone themselves by over-lavishuous building, above and beyond their means and estates. *For he that builds a fair House without god counsel, builds himself to prison, is bring a sure impovertishment.*

Others have been undone by careles and thrifteles Seryants, such as waste and consume the Masters goods, (*for there is a great deal saved, where a little is spent*) neither saving nor mending what is amiss, but whatsoever they are intrusted withall, they suffer to be spoilt and to run to ruine. *For, Qui undica spernit, penitentia definit.* He that despiseth small things, falls by little and little, saith the W'seman.

Some, (yea a great many) have brought themselves to beggery by play and gaming, as never lying out of Ordinaries, and Dicing-houses, which places, like Quick-sands, so suddenly sink and swallow them, that hardly you shall ever see their Heads appear any more: *And so by these idle practices turn the edge of their W's.*

Others ( and great ones to ) affect unprofitable, yea, and impossible inventions, and practises, as the Philosophers Stone, the Adamanite Alphabet, the discovery of that new World in the Moon, by those new devised perspective Glasses ( far excelling, they say, those of Galileus ) sundry kinds of useless Wild-fire, Water-works, Extractions, Distillations, and the like.

If any would be taught the true use of money, let him travel into Italy: for the Italian ( the Florentine especially ) is able to teach all the world Thrift. *For, Italy being divided into many Principalities and Provinces, all very fertile, the Inhabitants are many, (and, by reason of often differences amongst them, apt to take up Arms) the people are subject to Taxes and Impositions, as in Florence, the Duke hath a Custom at the Gates, even out of Herbs, that are brought for Sallets and Broths into the City.*

*The Symtome of a Mind dejected and desirous for want of Money.*

*The true Character of an ingent, and disconsolate Soldier.*

**H**E that wanteth Money, is for the most part extremely melancholick, in every company, or alone by himself; for he is a Cynicall philosopher, y<sup>e</sup> especially if the weather be foul, rainy, or cloudy. Talk to him of what you will, he will hardly give you the hearings without any questions, he answers you with Monosyllables: as *Tertius* did one who out-eat him at an Ordinary, *Yes, No, This, That, That,* &c. This Rhetorical passage of *Shakespear*, the Stage-writer, is of great use with him: When he lives the curse of his want upon others; as protesting, This great Lordy that Lady, or Gentleman owes him money, but not a deniere that he can get: he Threats, he murmurs against the French, and other strangers; who convey such sums of money out of the Land, besides our Englishmen, under the colour of Calveskins, with that he throwes you his Books out at the heels, and wailing mending: He walks with his Arms folded, his Belt without a Sword or Rapier, not perhaps being somewhere in trouble; a Hat without a Band, hanging over his eyes, unless it wears a Weather-beaten Puffe, for Fashion sake: He cannot stand still, but like one of the Tower wild Beasts, is still walking from one end of his Room to another, muttering out some new Northern tune or other. If he meets with five or ten pieces, happily conferred upon him by the beneficence of some noble friend or other, ( although he may carry all his friends in his back) he is become a new man, and so overjoyed with his fortune, that not one drop of small drink will down with him all that day.

*The misery of want of Money, in regard of em-  
ploy in the World.*

**V**VHosoever wanteth money is ever subject to contempt, and scorn in the world, let him be furnishell with never so good gifts, either of body or mind: for that most true it is, that one fault,

*Nil habet infelix pars procul datur in se.*

*Quam quid nullus habens patitur?*

*Nothing there is more hard in penury,*

*Than that it makes men so despis'd to be.*

*The*

The world-property that poverty hath, it maketh often millions and billions, but often times of such as are more to be pitied than themselves, in regard either of their ignorance or vicious living, or violent's company. Now do but look back into former and wiser ages, we shall find Poverty, simply in it self, never to have been (so near among, in this last and worst part of time) esteemed a Vice, and in death-penances there would have it; it having been the Badge of Religion and Duty in the primitive times since Christ, and of *Wisdom*, and *Courts-hip* of the World, among the wiser Philosophers, long before. But, *Tempus mutat*. The times are changed. And in these times we may say with the wise man, *My Son, know it is no vice to poor, for now money is the World's god, and the Card which the Devil turns up Trump to with the Set withal;* for it gives birth, beauty, honour, and estate, and the most think it conferreth wisdom to every possessor, *Precie omnia elecent*: All things they money; hence it is so admired, that millions venture both soul and bodies for the possession of it.

Money the god of  
the World, and  
the Devils  
Trump Card.

But there has been less effect of Poverty than that, it makes men  
dissolute and vicious; so that Debtors are likely to be very  
badly off, if they have no property, and are compelled to sell  
what they have, and then to pay their debts.

To every week-day informal get-together  
of the Club, he used to go in his coat and  
**Saint-Hubert**, in waistcoat and waist-brooch the best attire  
of which were their necessities supplied, would rather do  
than do as they sometimes do, borrow and not be able to pay, to  
such enterlains, to dancings and sometimes to shoot their own Par-  
tures and Friends. What great nights can there be to an age-  
man and free spirit, who finding as at **Superior's Table**, and  
thought to be necessitous and only to come for a Dinner than to be  
placed at the lower end, to be caravansary of the worst and first course  
of boild' d' beef, brown, and the like; and the Lady, or look bel-  
ched **Mrs. St. John** into him: the more from her threatenings, then  
silently irritant to the body: If he lie converted into Party of  
Venison, it was some part shitties buried in the earlings, and  
begin to think, yet for all this he must be old-jovian, endure any  
joke, whiptoe the handkerchief and with such coming-in of the Basoon

The want of Money, the occasion of much contempt, derision, and wickedness.

and either. To desire which shynessome and true noble spirit,  
had either / or I am perferv'd to dine with my Lord Mayors  
Hounds in Finsbury Field. 1591. 10. 26. 16. 17. 18. 19. 20.  
Another misery akin to the former, is, what discourse never is  
offered at such Tables; the necessitous man, though he can speak  
more to the purpose than them all, yet he must give them leave to  
engross all the talk, and though he knows they will palmarie and  
grosslye, specially absurdlye monstrositie, that shal be, yet must he  
be silent, and he held all the while for a knave indeed. Let those  
and the like Examples then be Movers to all to shew much of ma-  
ny, to eat their own bread in their houses, and to be beholden  
as little as may be to any for their meat; for, *Ego alieni rives  
quodam misericordia*, it is most miserable to live up the Trencher  
of another mans, wronck, quicke, and longe is not a lading ne  
dinner, to helpe you selfe of madow disarrayed in duds from  
*Honesty and your compellish to offend him* *indeed.*

*Sale, and Death in their young life, to finish the Wifem*)  
That is by taking child Concours to procure unto your selves un-  
timely ends; as those do, who through exream necessity are  
constrained to steal, lye, forswear themselves, become Chusters, com-  
mon Harlots, and the like; whereof now adayes, we have too ma-  
ny examples every where to the hazard of their souls to Hell, and  
their bodies to the hands of the Executioners. *OT*

*The duty of Pa-  
rents for ser-  
vants education to  
their children.*  
Hereby we may see, how much it concerns all Parents to give  
their Children virtuous Education, in the fear of God, and to em-  
ploy them betimes in honest Vocations, whereby they may be arm-  
ed against warr and ill courses. And doubtless many (yea no ma-  
ny,) Parents have been, and are, benevolent, no blame to them,  
when they have givn their Children a little breeding and bring-  
ing up, till aboute xvij or xviij years of age; then forake  
them, and send them out into the wide World, to shift for  
themselves, to sink or swim, without Trades or Positions provided;  
so they be rid of a Charge, what care they? Hence to see so many  
young men and women come to untimely ends, who living might  
have been conform to their Friends and Parents, and prouid  
good members in the Commonwealth. *1591. 10. 26. 16. 17. 18. 19. 20.*

*Some years since I saw one Mr. for Ward, one of the deuoutest men  
of that age, much lament by the name of Doctor Ward, and being*

in Newgate, it was reported that he did drink a health to the Devil, but being at Tiburn, at his Execution did speak short, beginning thus, A man of an ill name is haf-hanged, saying, he was in his youth brought up a Gentleman, at the charge of his Fathers Brabber, but his Unkle dying, his maintenance failed i<sup>n</sup> wishing all Parents to beware how they breed their Children above their means, and without a Calling; much blaming his Uncle's fondnes; denyeing the drinking of and such a Health, said, he was thus forc'd to live by his sword; confess his Fact; and so was Executed.

I speake before of idle persons, whom Saint Paul denieth to eat: which are the Drones of a Common-wealth, not to be pitied, whom Homer prettily describeth.

*Of Frugality or Parsimony, what it is; and of the Effects thereof.*

**H**aving already shewed you the misery of want, from the want of Money, let me give you a preservative against that want, from the nature and effects of thrift, which if not obser'd and look'd to, he shall live in perpetual want. And indeed next to the serving of God, it is the first we ought even from childe'ren, to learn in the world: some men are thrifte and sparing by nature; yea saving even in trifles; as Charles the first was naturally sparing that if a point from his hole had broken, he would have tyed the same upon a knot and made it to serve again.

Others again are thrifte in small matters, but lavish and prodigal in great: these, we say, are Penny wise and pound fadish. Many <sup>many</sup> Ladies, and some Great Ladies, and our great Dames are subject to this disease.

Others having had long experience in the world, and having been bitten with want (through their own istness, when they were young) have prov'd very good husbands at the last.

Others again there be, who cloak their miserable basenes under the pretence of thrift: as, one wold endure none of his family to eat butter with an egg, but himself because it was sold for five peice the pound.

These <sup>are</sup> <sup>the</sup> <sup>most</sup> <sup>silly</sup> <sup>and</sup> <sup>foolish</sup> <sup>of</sup> <sup>them</sup> <sup>that</sup> <sup>use</sup> <sup>such</sup> <sup>an</sup> <sup>expence</sup>.

**F**rugality is a vertue which holdeth her own, layeth out or expendeth profitably, avoideth unnecessary expences, maketh divers not borrowing, lending, large or hoolish buildings, and she like yet can spend in a moderate way, as occasion and reason

THE HISTORY OF  
THE CIVIL WAR IN ENGLAND, OR,  
THE CONQUEST OF ENGLAND BY THE PARLIAMENT,

shall require; as That Grace is well spent that leaveth a Shilling.

Many years since a very aged Gentleman, having bought Wares of a Citizen in London; the Master sends a young Boy his Apprentice to carry the Goods with the said Party; the Old Gentleman gave the Boy a single Penny, saying, I give thee but this small piece of money, but I will give thee good Counsel; that when thy Masters more liberal Customers have given thee to the value of one shilling, then spend but one penny, and when it increaseth to two shillings, spend two pence, and keep thy money, spending thus sparingly, and thus maist be a rich man, many years after my death: The Boy observing this Rule, did make his Penny, with diligence, and a small portion, up to thousands of pounds.

It is a vertue very near allied to liberality, and hath the same extremes; for as liberality is opposite to covetousnes; so frugality is more opposite to profusenes, or prodigality: *For he that liveth not well one year, farrmeth farre it seven years after.*

This vertue is the Fountain, or Spring-head of beneficence and liberality, for none can be bountiful, except they be parsimonious and thrifty. *Bonum Servatus facit bonum Bonificium*, is an old Monkish, (but true) Proverb: *Quod cessat redita ex frugalitate suppletur, ex quo velut fusa liberalitas usura decurrit; que ita tamquam temperanda est ne nimia profusio intereat.* That which becometh defective in our Revenues, is to be supplied by Thrift, from whence as from a Fountain our liberality floweth, which notwithstanding is so to be moderated, that it grow not dry by too much profusenes, saith *Senecca*.

The Romans had no diners but suppers; which were about three of the clock in the afternoon.

It avoideth the ambitious Buildings, Pomp, Shows, Courtmasking, with excessive Feasts and entertainments; as *Mars. Anthony* spent at one Supper a thousand wild Boars: *Helingabala* had served him up at a Supper likewise, six hundred heads of *Ostriches*.

*Vitellius*, at one Feast, had two thousand Fishes, and most of several kinds, besides seven thousand Fowls.

Many such like Feasts have been made by the Roman Emperours; and some so excessive, that an infinite quantity of bread, meat, and other good victuals ( all sorts of people being satisfied ) hath been thrown into the River of *Tiber*.

Again, on the other side, there are as miserable *Enclis's*, and base penurious slaves, to be found in all parts, yea in every Town of a Kingdom: as one at *Priory-Thurway*, near to *Snaefham* in *Norfolk*,

folks made this man pay a penny out of his wages, for a Rope he cut, when he was hanging himself in his barn.

Another, in the Spring-time, because the Market should not thrive by him, would make boys climbe trees, and search steeples, for all the Crows and Daws they could find, which he lived upon (while they lasted) to save other victuals.

Now there is an *aslaqua*, or a self-contented sufficiency, which is most pleasing and agreeable to the nature of many men, as *Phocion*, when Alexander had sent him a gift of an hundred Talents of Gold ; he sent it back again with this message, That he needed not Alexander's money ; *τινός τελείωτος εἰδέντος τιμῆς* ; shewing he was richer than he be that gave it, be the words of *Plutarch*.

*The Derivation of the Word Penny, and of the value  
and worth therof.*

**O**ur English Penny consists of four farthings, and a farthing is so called from the Old Saxon or high Dutch, *Cin viett* *ding* : that is, a fourth thing, Because from the Saxon's time, un-till Edward the third, the Penny of this Land had a Crois struck so deep into the midst thereof, that you might break out any part of the four to buy what you thought good withal, which was in those times their Farthing.

This word Penny is so called, *an rīc wīrlas*, that is, Poverty : because for the most part poor people are herewith relieved : the old Saxon's called it *Pennig*, the High-dutch *Pennig*, the Netherlands *Pennich*, in Italian *Dessar*, in Spanish *Diner*, in Latine *Denarius*, which some fetch from the Chaldean, *Denar* ; but some body hath taught the Chaldean to speak Latine : It is indeed derived *A numeris denariis*, because *Decem* *offic*s made a Penny ; or according to *Plutarch*, *A decim exiit, nō ad suorum invenit* *Misagis*, Ten small pieces of brass were called a Penny.

In the British, or Welch, it is *Wenig*, from being currant, because it goes away faster than other mony ; as *Wenig* is Welch for an Hare, because she runs over the Mountains faster than an ordinary runner in Wales can overtake or catch her, as my honest friend Master *Owens Morgan*, that Country-man once (in good earnest) told me.

There are so many kind of Pence, as there are several Countries

tries of Nations: our English penny is a Scottish shilling; in the time of King Edward the first, our English penny, being round and unchipped, was to weigh two and thirty grains of Wheat, taken out of the middest of the ear; twenty of these pence made an ounce, and twelve of these ounces made a pound.

There were also golden pence, as we may find in *Didymus Claudius de Analogia Romenorum*: in a word, I might discourse ad infinitum, of the variety of pence: as well for the form and stamp, as weight and value, though I sought no further, than among those of our Saxon Kings, but it were needless: I will only content my self with one ordinary penny, and stay my Reader a while, upon the not unpleasant consideration of the simple worth of a single penny, reflecting or looking back as oft as I can, and (as Pliny adviseth) upon my Title.

*The simple worth of a single Penny.*

A Penny bestowed in charity upon a poor body, shall not want an heavenly reward.

For a penny you may in the Low-Countries, in any market, buy eight several commodities, as nuts, vinegar, grapes, a little cake, onions, oatmeal, and the like.

A penny bestowed in a small quantity of *Aniseed Aqua vita* or the like strong water, may save ones life, in a fainting or swoond.

At the Apothecaries you may buy a penny worth of any of these things following, viz. Lozenges for a cold or cough, Juice of Liquorish, or Liquorish, a Douching Plaster for an Itchy Paroxysm, Oil of Roses, Oil of Saint Johns wort, a penny-worth of each is good for a sprain, Syrup-Lettice to make one sleep, Fallop to give a purge, Mithridate to make you sweat, if you have taken cold, or good to expell and prevent infection; Discordium, Diaconium; if you cannot sleep.

For a penny, you may hear a most eloquent Oration upon our English Kings and Queens, if keeping your hands off, you seriously listen to him, who keps the Monuments at Westminster.

Some, for want of a penny have been constrained to go from Westminster about by London-bridge to Lambeth, and might say truly, *Presto, sumus ambulando.*

You

You may have in *Chayf-fie*, your penny tripled in the same kind; for you shall have *Penny-Grafs*, *Penny-wort*, and *Penny-Royal* for your penny.

For a penny, you may see any *Monster*, *Jackanapes*, or those roaring boyes, the *Lions*.

For a penny, you may have all the news in *England*, and other Countries of Murders, Floods, Witches, Fires, Tempests, and what not, in the weekly News-books.

For a penny, you may have your horse rubbed and walked, after a long journey; and being at *Grafs*, there are some that will breath him for nothing.

For a penny you may buy a fair Cucumber; but not a Beast of Mutton, except it be multiplied.

For a penny, you may buy *Time*, which is precious, yes, and *Thrift* to all you be a bad Husband, and earn not enough to live on.

For a penny, an Hostess, or an Hostler, may buy as much Chalk, as will score up thirty or forty pounds; but how to come by their money, that let them look to.

For a penny, you may have your Dog wormed, and so be kept from running mad among adw, agat, and mi eislande \* amou \* amou \* amou  
beFore a penny doubled, a Drunkard may be guarded to his lodgings, or his head be light and the evening dark.

For a penny, you shall tell what will happen a year hence (which the Devil himself cannot do) in some Almanack, or other side Country.

An hand-favoured and ill-bred wench, made penny white, may (as our times are) prove a gallant Lady.

For a penny, you might have been advanced to that height, that you shalt be above the best in the City, yet the Lord Mayor himself, that is, to the top of *Pauls*.

For a penny, a miserable and covetous wretch, that never did, or never will bestow penny on a Doctor, or Apothecary, for their Physick, or advice may provide a remedy for all diseases.

*Hulier*, discovereth all manner of diseases, cures, and such like.

For a penny, you may buy a dish of *Coffee*, to quicken your Stomach, and refresh our Spirits.

For a penny, you may buy the baderk book in the world and, which at sometime or other hath posed the greatest Clerks in the Land, viz., an *Horn-book*: the making up of which book employeth above thirty Trades.

The Worthie Penny, or,

In so great esteem, in former times, have our English pence been, that they have been carried to Rome by Cart-Loads.

For a penny you may search among the Rolls, and withdraw give the Master good satisfaction: I mean, in a Bakers basket.

For a penny, a Chamber-maid may buy as much Red-oak as will serve seven years for the painting of her Cheeks.

For a penny, the Monarch in a Free-school may provide himself of as many Arms, as will keep all his rebellious Subjects in awe.

For a penny, you may walk within one of the fairest Gardens in the City, and have a Nosegay or two made you of what sweet flowers you please, to satisfie the Senfe of Smelling.

And for a penny, you may have that so useful at your Trencher, as will season your meat, to please your taste a moneth.

For a penny, you may buy as much wood of that Tree, which is green all the year, and bearuch Red-berries, as will cure any shrews Tongue, if it be too long for her mouth, &c. A Holly wand.

A penny may save the credit of many, as it did of four or five young \* Scholars in Cambridge, who going into the Town to break their fast with Puddings, (having sent to their College for bread and bear) the Hostes brought them twelve Puddings broild, and finding among themselves, that they had but eleven pence, they were much troubled about the other penny: they not having any bock about them, to lay in pawn for it, quoth one, bolder than than the rest, *Anxius fortuna juvat*: Fortune favours the Aventurous, and biting off a piece of the puddings end, by wonderful Luck spit out a single penny that paid for it, which it seems was buried in the Oatmeal, or Spice, so that for that time they saved their credits. But I will leave this discourse of a pennie's worth to their judgments and experience, who, having been troubled with overmuch money, afterward in no long time, have been fain (after a long Dinner with Duke Humphrey) to take a nap upon penny-leſſe bench, onely to verifie the old Proverb, *A fool and his money is soon parted.*

*How Many may many ways be saved in Diet, Apparel, Recreation, and the like.*

**A**S there are infinite ways and occasions of spending and laying out money, which were superfluous here to account, where-

\* Some of them  
are yet living in  
London.

of some may be well omitted, but others not, except we would want meat, drink, and our apparel, with other external necessaries, as horses, armour, books, and the like; in a word whatsoever may conduce to our profit or honest pleasure: yet in husbanding our money in all these, there is a great deal of caution and discretion to be used. For most true it is, that of all Nations in Europe, our English are the most profuse and careless in the way of expence; go into other Countries (especially Italy,) the greatest Magnificos in *Venice*, will think it no disgrace to his Magnificencia to go to Market, to choose and buy his own meat, what him best liketh: but we in England, scorn to do either, forfeiting indeed of our plenty, whereof other Countries fall far short. Insomuch, as I am perswaded, that our City of London, of it self alone, eateth more good Beef and Mutton in one moneth, than all Spain, Italy, and a part of France, in a whole year. If we have a mind to dine at a Tavern, we bespeak a dinner at all adventure, never demanding or knowing the price thereof till it be eaten: after dinner, there is a certain fawce brought up by the Drawer, called a *Reckning*, in a Bill as long as a Brokers Inventory. I have known by experience, in some Taverns, sometimes of at least twice, and sometimes thrice as much as the meat and dressing hath been worth: no question but a fair and honest gain is to be allowed in regard of house-rent, linnen, attendance of servants, and the like there are without doubt very many Taverns very honest and reasonable, and the use of them is necessary: For, if a man meets with his friend or acquaintance in the street, whether shold they go, having no friends house near to go into, especially in rainy or foul weather, but to a Tavern? where for the expence of Pint or Quart of Wine, they may have a drie house and room to conferr and write to any friends about busines: but to have in a Bill 8. s. brought up for an ordinary Capon (as my Lord of Northampton's Gentleman had at Greenwich in King James his time) 7. or 9. s. for a pair of Soals, four shillings for a dozen of Larks, would make a Florentine run out of his wits: how excellently in some houses are there Neats tongues poudered, when the Reckning is brought you up? Again, what can be more distastful to an ingenious and free spirit, than to stand to the courtesie of a nimble tongu'd drawer, or this many-ring'd Mistres, whether they or your self shall have the disposal of your money. It is no small sum that our young Gallants might save a year, if they would be wise in this respect.

Men  
Many times more  
is drunk well-  
fully in wine,  
after a compet-  
ite dinner, than  
would pay for  
two dinners  
with tem-  
perance; and the  
body forfeited.

221 Men commonly are very covetous in purchasing bargains of great value, as buying of Horses, Horseshoe with Apparel, or any other commodity of the like nature; but for small expences, as a prayor, two pence, or aduice, they many stately lay out about triuant hage, they are altogether regardless of it; and for the most part, they do with much fracion sparing these small sumes, who have nothing else to spend, when their wifes and children are ready to starve. Now a frequent custome of these small expences, in a short time, will be a considerable sum: as to say day spent, amount to £3. A. 9. s. in the year. And a. deuident 1. d. 1. 0. s. 5. d. in the year. And a man of credit may take up extreame 25. l. for 1. d. a day, bring the full use of that sum, after the rate of six per Cent, at that exinde ratio 1000000. vniq[ue] two to haue

Moderation far  
more cheap and  
more beaultiful  
than abundance.

Beside, in your owne private House or Chambers a dish or two, and a good stomach for the Sewce shall give you more content, continue your health, and keep your body in better plight than variety of many dishes: this pleased never the wifes, and belte men. Herod affirmeth him to live healthy and happily. *Cui splendens in mensu traxit Salinium*: meaning, by the small and poor Saltfeller, a slender and a frugall diet. *Caius* that Noble Roman, a man of marvellous honestie, temperance, and valour, (who overcame the *Spartiates*, and *Pyratas* himself) when the Ambassador of the *Spartiates* brought him a vast summe of Gold, they found him sitting by the fire, and seething of Turnips for his dinner, with an eartheen dish in his lap, at which time he gave them this answer, I had rather eat in this dish, and command over them that have gold, than be rich my self. A whilte after, being accused for deceiving the State of mony, which he had gotten in his conquests and kept to himselfe: he took a solemn Oath, that he had no more of all he got, but that one Tree nor wooden Barrell, which he had thereby him. Marvellous was the temperance of the Romans in their diet, as also of the Turks at this day, the Italians and Spaniards: but it is in them natural, hot habitud, and by consequence no vertue, as themselves would have it. For the inhabitants of hot Countries, have not their digestion so strong, as those under cold climates, whose bodies, by an *insperatus*, or surrounding of the cold, have the natural heat repelled and kept within them. Which is the reason, that the northern Nations are of all other the greatest eaters and drinkers, and of those the French say, we of *England* have the best stomachs, and are the greatest Trenchermen of the world, *Les Anglais sont les plus gros mangers de tout la monde*; but

The greatest fru-  
gality of the  
Italians, Sp-  
aniards, and  
Turks.

they are deceived, those of Denmark and Norway exceed us; and  
the Russians them. (a) I confess we have had, and have yet, some  
remarkable eaters amongst us, who for a wager would have eaten  
with the best of them, as Wolmer of Windsor, and not long since  
Ward of Kent, who eat up at one dinner, fourteene green Geese,  
equal to the old ones in bigness, with fawce of Gooseberries,  
according as I heard it affirmed to my Lord Richard Earl of Dor-  
set, at a dinner time at his house at Knowl in Kent, by one of his  
Gentlemen, who was an eye witness to the same. But the truth  
is, that those men, live the longest, and are commonly in perfect  
health who content themselves with the least and simplest meat,  
which not only saves the purse, but preserves the body, as we may often see in Lancashire, Shropshire, Cheshire, Yorkshire, and other Countys, which are remote from the City; and it is Master Cambdens ob-  
servation in his Britannia, *Ut diutius vivant qui vescuntur Leti- ciniis*, They commonly are long liv'd, who live by white meats, as milk, butter (b) chefe, curds, and the like. For, *Multa feruula multas morbos riguerit*, (c) was truly said of S. Hierome, as being apt by their sundry and opposite qualities to breed much corruption on. How healthful are Scholars in our Universitie, whose commons are no more than needs must! Neither would I have any man starve himself to save his purse, as an Usseret confessed, upon his death-bed, how he was above two hundred pounds indebted to his Belly, for breakfasts, dinners, and suppers, which he had defrauded it of in Term-times at London, and in other places, employing his money to other miserable purposes.

Another rich Usseret who made it his custom every term to travel to London on foot, in ragged cloathes, and who sometime did beg of the thieves themselves, was so well known, that at the last they took notice of him, and examining his pockets, they found little store of Silver, but a great black pudding, in one end whereof his Gold was. The Usseret pleading hunger, desired the thieves for God's sake to give him half of't back again, which granted, and the Usseret finding it to be the wrong end, he desired them to give him some of the fat in the other end to his lean; No, you Rogue, said the thieves, you have had your cut already, you shall not have a crumb more.

Money may be well saved in Travel or in Town; if three or four shall joyn their purses and provide their diet at the best hand: it is no shame so to do I have known also some, who

a Mariot of  
Grais Inne, at  
g at an eat-  
ing of late  
days, could some-  
time eat up three  
or four shillings  
in mutton at a  
meal, and a her-  
made six or

eight pence serve  
him a meal.

b O'd Par li-  
ving about one  
hundred and se-  
venty years

c Many differ-  
ent men  
had many  
diseases.

have been very skilfull in dressing their own diet. Homer tells us, that Achilles could play the Cook excellently well: and I believe it were not amiss for our English Travellers so to do, in Foreign Countries, for many reasons I have known.

A miserable  
Master must  
dye's together  
at a Cooks in  
London, did  
agree to bise a  
Lug mese of  
potage about  
noon, and a  
draught of small  
beers if required;  
and as many  
chippings of  
bread as his  
poter as he  
would put in;  
paying one pence  
a day, being all  
the feeding he  
had: if in the  
winter, the  
benefit of a fire,  
and in the Sum-  
mer a further  
allowance for  
small beer.

And execrable is the miserable and base humour of many, who to save their money will live upon vile and loathsome things, as *Mushrooms*, *Snails*, *Frogs*, *Mice*, young *Kitlings*, and the like. In time of extreme dearth or famine, people (I confess) have been driven to look out, for whatsoever could nourish, and (as we say) keep life and soul together; yea, and of far worse things than these, as *Jephosh* reporteth of the Jews, in that horrible and fearfull famine in *Hierusalem*, at the time of the siege by *Titus* and *Vespasian*, such we blame not: most blameworthy are they, who as it were surfeiting of, or loathing, that abundant plenty of all good and wholesome meats God hath afforded us in this Land, and which by name he hath commended to his people, make these stuff their greatest dainties, as I have known Ladies, who when they have eaten till they could eat no more of all the daintiest dishes at the Table, yet they must eat the legs of their larks, rosted anew in a greasy tallow Candle, and if they carve but a piece of a burnt Claw to any Gentleman at the Table he must take it as an extraordinary favour from her Ladyship. It were much to be wished, that they were bound to hold them to their diet in a dear year, or a wet spring, when *Frogs* and *Snails* may be had in greatest abundance.

#### *Of Thrift and good Husbandry in Apparel.*

YOU must, if you would keep Money in your purse to uphold your credit, at all times, be frugal and thrifty also in your Apparel, not dogging the Fashion, or letting your Tailor on work at the sight of every Monsieurs new Suit. There is a middle, plain, and decent garb, which is best and most to be commended: this is commonly affected of the most staid and wisest.

I have observed, that this year, 1667, many that have lost thousands by the late dreadful Fire, both men and women, that have worn the best of cloathing, say, that they wear over their old cloaths a gird, by altering of them in a plain way. Thousands now have Estates to repair, and therefore must not despise small things, it is good to a bridg

bridge or take away petty charges, and to stop so many gettings; also,  
a man ought to avoid all charge begin that will continue.

What mony might be laved if we were so wise as the Dutch The commer-  
or Spaniard, who for these two or three hundred years, have dable Custom of  
kept themselves to one Fashion? But we, the Apes of Europe, the Dutch and  
Spaniards in like *Proteus*, must change our shapes every year, nay, quarter, *their Apparel*.  
moneth and week, as well in our Doublets, Hole, Cloaks, Hats,  
Bands, Boots, and what not? that Emblem was not unproper,  
which once I saw in *Antwerp*, which was a He and Shee-Fool,  
turning a double riamed Wheel upon one Axletree, one on  
the one side and the other on the other, upon the He-fools  
Wheel, were the several fashions of mens Apparel; on the o-  
ther Wheel, of womens; which, with the revolution of time,  
went round, and came into the same place, use, and request a-  
gain; that for the present which was aloft, and followed of all,  
by and by cast down and despised. I see no reason, why a French-  
man should not imitate our English fashion, as well as we his;   
What, have the French more wit than we, in fitting-cloaths to  
the Body, or a better invention or way in saving mony in the  
buying, or making of Apparel? Surely, I think not: it may be  
our English, when they had to do in *France*, got a humour of  
affecting their fashions, which they could not shake off since:  
there is no man ever the warmer, or ever the wiser for a fashion,  
(so far forth as it is a fashion) but rather the contrary, a fool, for  
needless expence, and suffering himself to quake for cold;  
when his cloaths in the fashion must be cut to the skin, his  
Hat hardly cover his crown, but stands upon his Periwig like  
an Extinguisher: and we know, by ridiculous experience,  
every day in the street, that our Ladies, and waiting wo-  
men, will starve and shiver in the hardest frost, rather than  
they will suffer their bare Necks and Breasts to pass your eyes  
unviewed. But some will say (as I have heard many) there  
is no man now adays esteemed, that follows not the fashion.  
Be it so: the fashions of these times are very fit to be observed,  
which is, to be deeply indebted to Mercers, Haberdashers,  
Sempsters, Tailors; and other Trades, for the fulfilling of a fa-  
shonable humour, which a thrifty and wise man avoiderth,  
accommodating himself with apparel fair and seemly, for half  
or a third part of others charge. What makes so many of our  
City-Tailors arise to so great Estates, as some of them have

and to build so brave Houses, but the Fashion ? Silkmen and Mercers to buy such goodly Lordships in the Countries, where many times they are chosen high Sheriffs, but the Fashion ? And I wold fain know of any of our prime Fashion-mongers, what use there is of lac'd Bands, of six, seven, and eight pound the Band, nay, of forty and fifty pound the Band; Such daubing of Cloaks and Doublets with gold and silver Points, of five and eight

In *Philopatrum.*

pound the Dozen, to dangle usually at the knees. *Philopatrum*, a brave Commander among the Gracians (as *Plutarch* reporteth) commanded that all the Gold and Silver which he had taken away from his Enemies (which was a very great quantity) should be employed in gilding, inflaying of Swords, Saddles, Bridles, all warlike furniture both for his Men and Horses. "For Gold and Silver, worn by Martial men, addeth, saith *Plutarch*, Courage and Spirit unto them ; but in others effeminacy, or a kind of Womanish vanity. *Moderata durant*, Things that are moderate do endure ; *Mediaria firma*, Things of mediocrity are firm, were the Motto's of two grave and great Councillors as were (of their time) in England. A Gentleman in a plain cloth Suit well made, may appear in the presence of the greatest Prince. The Venetians, as wise a people and state as any other in Europe, are bound by the Laws of their Common-wealth, that their upper Garment, (worn within the City) should ever be of plain black : yea, the greatest Princes go many times the plainest in their apparel. *Charles* the fifth, Emperour, the Bulwark and Moderator of Christendom in his time, went very plain, seldom or never wearing any Gold or Silver, save his Order, of the *Golden Fleece*, about his Neck. *Henry* the fourth, King of France, (worthily styled the ninth worthy) many times in the heat of Summer, would only go in a Suit of Buckram, cut upon white Canvas, or the like ; so little they , who had the Kernel of Wisdom and Magnanimity, cared for the Shell of gaudy Apparel : and it is worthy the observation, how for the most part, the rarest and most excell nt men, in inward knowledge and multiplicity of Learning have been most negligent and careless in their Apparel, and, as we say, Slovens ; *Erasmus* saith of Sir *Thomas More*, *Quid a puer scimus in vestitu suit negligenterissimus*, That from a Child he was ever most careless, and slovenly in his Apparel. *Paracelsus* we read to have been the like ; and, to parallel him, our late Master *Burier* of Cambridge, that learned and excellent Physician.

In *Fareng. Epistola*.  
The greatest  
Scholars have  
been the greatest  
Slovens, and by  
hence tak'ne to  
be no discredit  
to them.

Of

Of Scholars and Wits in all Ages, both Poets and others, some there have been, who of force, and against their own will, have been forced to keep an old fashion. I remember what an old Poet, of excellent parts for Learning and pleasant Discourse, did many years since tell me : A Gentleman of a great Estate, in Derby-shire, desiring his company into the Country with him, it being in the long Vacation, in Summer-time, when great Breeches had been much in fashion, with baggings out at the knees, taking up much cloath, and great store of linings : This Scholar being at present very low in his fortunes, had worn very long and tredbare a Suit of this fashion, till his linings being so broke that he was fain every night when he put them off, to be a long time putting them in order that he might find the way to put them on in the morning : But in the morning, the Gentleman coming into the Room, and taking up his Breeches, threw them upon his Bed, saying he was a slofer-bed. Oh Sir, said the Scholar, you have undone me, for I was a great while setting of my Breeches the last night, and now I shall not know how to get my Legs into them ; the Gentleman fell into a laughter, and sent for a Taylor to make him a new Suit. This is as near the Story as I can remember, according to the Scholar's own Relation, about 1625.

There is much money to be saved in Apparel, in choice of the stuff, for lasting and cheapness : and that you may not be deceived in the stuff, or price, take the advice of some honest Taylor, your friend, as no question but every where there are many. I will instance in one : In Cambridge there dwelt, some twenty or thirty years ago, one Godfrey Colton, who was by his Trade a Taylor, but a merry companion with his Taber and Pipe, and for singing all manner of Northern Songs, before Nobles and Gentlemen, who much delighted in his company : Beside, he was Lord of Starbridge Fair, and all the misorders there. On a time, an old Doctor of the University, brought unto him, five yards of pure fine Scarlet, to make him a Doctor of Divinitie's Gown : and withal, desired him to save him the least shred, to mend an hole, if a moth should eat it : Godfrey having measured, and found that there was enough, laid it by : Nay, quoth the Doctor, let me see it cut out ere I go ; for though you can play the knave abroad, I think you are honest at home, and at your work. God forbid else, quoth Godfrey, and that you shall find by me, for give me but twenty shillings from you, and I will save you forty in the making of your Gown : that I will, said the Doctor, (who was miserable enough) with all mine heart ; with that he gave

A Child of a Penny, OR

him two old Harry Angels out of his Velvet Pouch: which Godfrey having put into his pocket, the Doctor desired him to tell him how he would save him forty shillings: marry will I (quoth Godfrey) in good faith Sir, let some other Tailor in any case make it; for if I take it in hand, I shall utterly spoil it, for I never in all my life, made any of this fashion. I report this for the credit of honest Tailors, who will ever tell their friends the truth.

#### Of Recreations.

**O**F Recreations, some are more expensive than others, as requiring more address and charge: as Tiltings, Mesques, Playes, and the like; which are proper to Princes Courts: but I speak of those, which are proper to private men; for such is our nature, that we cannot stand long bent, but we must have our relaxations, as well of mind as body; for of Recreations, some are proper to the mind and speculation, as reading of delightful and pleasant Books, the knowledge of the Mathematical, and other contemplative Sciences, which are the more pleasing and excellent; by how much the pleasure of the Mind excelleth that of the Body; others belong to the body, as walking, riding upon pleasure, shooting, hunting, hawking, bowling, ringing, *Pall Mall*, or *Pell Mell*, and the like, which are Recreations without doors: Others there are within doors; as Chesse, Tables, Cards, Dice, Billiards, *Gioco d'oca*, and the like: but the truth is, the most pleasing of all is, Riding with a good Horse and a good Companion, in the Spring or Summer-season, into the Countrey, when blossoms are on the Trees, flowers in the Fields, Corn and Fruit are ripe; in Autumn, what sweet and goodly prospects, shall you have on both sides of you upon the way, delicate green Fields, low Meadows, diversity of Crystal streams, Woody Hills, Parks with Deer, Hedg-rows, Orchards, Fruit-trees, Churches, Villages, the Houses of Gentlemen, and Husbandmen, several Habits and Faces, variety of Country Labours and Exercises: And if you happen (as often it falleth out) to converse with Country men of the place, you shall find them for the most part understanding enough to give you satisfaction, and sometimes Country Maids, and Market Wenches, will give as unhappy answers, as they be asked knavish and uncivil questions;

*That Recreation  
which is most  
pleasant.*

questions; others there be, who out of their rustic simplicity, will afford you matter of mirth, if you stay to talk with them. I remember, riding once by Horn-Castle, near to Stokehold in Lincs-shire, in the heat of Summer, I met with a Swine-heard, keeping his Hogs upon a Fallow field. My friend (quoth I) you keep here a company of unruly Cattel: I poor souls, they are indeed (quoth he). I believe, said I, they have a Language among themselves, and can understand one another: I, as well as you and I. Were they ever taught? Alas, poor things, they know not one letter of the book, I teach them all they have: Why, what saith that great Hog with red spots (quoth I) that lies under another, in his grunting Language; marry he bids him that sleeps so heavy upon him to lye further off. But to our purpose; the most ordinary Recreations of the Countrey are Foot-ball, Skales, or Nine pins, Shooting at Butts, Quaits, Bowling, running at the Base, Stoolball, leaping and the like; whereof some are too violent, and dangerous: the safest Recreations are within doors (but not in regard of cost and expence) for thousands sometimes are lost at Ordinaries, and Dicing houses: yea, I have known goodly Lordships to have been lost at a cast, and for the sport of one night, some have made themselves beggars all their lives after.

Recreation is so called a *Recrando*, that is, (by a Metaphor) from creating a Man anew; by putting Life, Spirit, and Delight into him, after the powers of his mind and body have been decayed, and weakened with over-much contemplation, study, and labour, and therefore to be used only to that end. Some go for Recreations, which trouble and amuse the mind, as much, or more than the hardest study: as Chess, which King James calleth therefore, *Our-Philosophical a folly*: and indeed, such Recreations are said to be used, that leave no sting of Repentance for sin committed by them, or grief and sorrow for loss of money and time, many dayes after: I could instance many of that nature: but I will only give some general Rules to be observed in some of them.

If you have a mind to Recreate your self by play, never adventure but a third part of that Money you have: let those you play withal, be of your acquaintance, and not strangers, if you may avoid it.

Never miss time your self, by sitting long at play, as some will do

*Excellent Rules  
for Recreation.*

do, three or four days and nights together, and so make yourself unfit for any busines in many dayes after.

Never play until you be constrained to borrow, or pawn any thing of your own; which becometh a base Groom better than a Gentleman.

Avoid quarrelling, blasphemous swearing, and in a word never play for more than you are willing to lose; that you may find your self after your pastime, not the worse, but the better, which is the end of all Recreations.

There are some, I know, so base and penurious, who for fear of losing a penny, will never play at any thing; yet rather than they should want their Recreation, I wold wish them to venture at Span-counter, and Dast-point with School-boys, upon their ordinary play-dayes, in a Market-place, or Church-porch.

Gaming is a Wucher, prescribed by Idleness and Sloth, seldom left if delighted in: The places of Gaming of the common sort, would make honest men ashamed, and loose their company, and custome of the worse sort: as commonly about the Evening they meet, called by several names, Hellors, Trapanners, Guitts, Pads, Bites, Prigs, Divvers, as Lifterz, Euliers, Bulkers, Droppers, Famblers, Donnakers, Crosbiterz, all Rooks, many fitted for Tyurn.

Kid-nappers, Vobbers, Millikens, Pymen, Decrys, Shiplifters, Famblers, the Devil prepares them for Tyurn, for that is the end of many of their desperate Raunt. These are for the most part the Canting Language of the Newgate Birds, and many of them as verie Thieves upon any opportunity: they'l have your Sword or Cloak, or Handkercher, Knife Gloves; Sometimes so base, as to rip gold Lace, or twitch off Buttons, and often picking your Pocket: But if a Hellor throw with a dry fist at a sum of money, and nick you, 'tis theirs: If they lose, they owe you so much money: This begets many quarrels, & sometimes you must endure an affront, or engage a Duel, not only losing precious time, but your life also. Therefore, as you love your life or credit, avoid Gaming, except as aforesaid: For most men find, if they use Gaming but one year, not one in forty gaineth; for the Box devoureth all the profit.

Of such courses that men in want may take,  
to live and get Money.

If a man hath fallen into poverty or distres, either by death of Friends, some accident or other by Sea or Land, sickness, or the

the like : let him not despair : for, *Pauperas non est vicius* : and since the Common-wealth is like unto an humane body, consisting of many members, so useful each to either, as one cannot subsist without the other ; as a Prince his Council, and Statesmen are, as the Head ; the Arms, are men of Arms ; the Back, the Commonalty ; Hands and Feet, are Countrey and Mechanique Trades, &c. So God hath ordained, that all men should have need one of another, that none might live idly, or want employment ; wherefore idleness, as the bane of a Commonwealth, hath a curse attending upon it, it should be cloathed with rags, it should beg its bread, &c. (a) I remember I have read in an *Italian History*, of one so idle, that he was fain <sup>a proper</sup> to have one help him to stir his Chaps, when he should eat his <sup>young man</sup> <sup>be-</sup>  
*meat*. Now if you would ask me, What course he should take, or what he should do, that wanteth money, let him first bethink himself, to what profession or Trade of life he hath been formerly <sup>stem in on the</sup> <sup>way in Ox-</sup> <sup>Gentleman's child</sup> <sup>brought up</sup> ; if to none, to what his Genius or Natural dispositi- <sup>on</sup> stands most affected unto : if he hath a mind to travel, he shall <sup>be given to</sup> find entertainment in the *Netherlands*, who are the best pay-<sup>men</sup> <sup>of his youth and</sup> <sup>limbs</sup>, except the Emperour of *Russia* and the *Venitians*, (I mean, <sup>is a man</sup> <sup>with a bad dis-</sup> <sup>temperance</sup>) for the most means in *Europe*. If you list not to follow the Wars, <sup>begged said, He</sup> <sup>was troubled</sup> <sup>with a disease was</sup> <sup>forward, sent</sup> <sup>to tell him,</sup> <sup>and being</sup> <sup>threatened to be</sup> <sup>engaged by told</sup> <sup>the Seven men</sup> <sup>in plain English</sup> <sup>that his disease</sup> <sup>was idleness,</sup> <sup>by some men</sup> <sup>other called fitz.</sup> If you list not to follow the Wars, <sup>who repa</sup> among our new Plantations in *Amer-*  
*rica*, as *New England*, *Virginia*, the *Barbado's*, *Saint Christophers*, and the rest ; where, with a great deal of delight, you may have a variety of honest employment, as Fishing with the Net or Hook, <sup>selfe, of which</sup> Planting, Gardening, and the like ; which beside your maintenance, you shall find it a great content to your Conscience, to be in action, which God commands us all to be : if you have been ever in Grammar-school, you may every where find Children <sup>giving him two</sup> <sup>peace, & riding</sup> to teach, so many, no doubt, as will keep you from starving, and <sup>his man back to</sup> it may be in a Gentleman's house ; or if you get entertainment <sup>know what his</sup> of any who followeth the Law, or practiseth Physick, you may <sup>The bigger, refusing to tell him,</sup> with diligence and practise prove a Clerk to himself or some Justice <sup>and being</sup> of the peace : by the other you may get the knowledge and nature of Herbs, and all Forein Druggs from his Apothecary, and perhaps many good Receipts for Agues, Wounds, and the like ; I have known many this way to have proved in a Countrey Town tolerable Physicians, and have grown rich. If being born a Gentleman, you scorn (as our Gentlemen do) to do any of these, you may get to be a Gentleman-Usher to some Lady or

The times is no  
egress so hard  
as to day Indi-  
cately and Li-  
gately alive-  
lyhood the Soul-  
dier may live by  
the exercise of  
his sword, as  
the Scholar by  
the exercise of  
his pen, and not  
pretend unto  
that which he  
undoubtedly doth  
not.

There is no sa-  
fety to the  
want of men ;  
it puts a man  
upon a mis-  
chief and a  
danger ; and  
the灾害, it  
often fitteth  
him an inch be-  
yond his length.

And as a necessary Rule hereto co-incident, let every man en-  
deavour by a diligent, diligence to get a friend, and when he hath  
found him ( neither are they so easily found in these days ) with all  
care to keep him, and to use him as one would do a Christal or  
Venice Glass, to take him up softly, and use him tenderly ; or as  
you would a sword of excellent temper and mettal, not to hack  
every gate, or cut every thole and post therewith, but to keep  
him to defend you in your extretest danger. False and seem-  
ing friends are infinite, and such be our ordinary acquaintance,  
with the complement of Glad to see you well, how have you done  
this long time, &c, and with these we meet every day. In a word,  
for a conclusion, let every one be careful to get and keep money,  
know the worth of a penny ; There is no companion like thy party : be  
a good Husband, and i have will soon get a penny to spend, a pence to lend,  
and a penny for thy friend ; and since we are born, we must live.  
Yours now, let us live as well, as merrily as we can in these  
hardest times ; and say every one of us, as Sir Roger Williams, that  
brave Soldier said to Queen Elizabeth, when he wanted pay  
for himself and his Soldiers, Madam, I tell you true, we will  
be without money for no mans pleasure.

This little Book of the worth of a Penny, was newly Re-printed a little  
before the last great Plague, and the Impression soon being sold, and that  
friend of Mr. Peachams that Published it, did prepare and fit this said  
Book, with some more additions, among which was some memorable ob-  
servations of the yearly Bills of Mortality, was being ready for the Print,  
the dreadful Fire falling upon the place, consumed that little Book, with  
those new additions ; but with them many other Manuscripts of greater  
worth, notwithstanding this great loss, the said publisher could not at  
present publish his Collection of the yearly Bills of Mortality, yet he pub-  
lished the said book once again by the 17th of May 1667, which said  
last Impression being all sold, the said publisher having gained those  
yearly Bills of Mortality, with some Motives against the fear of Death,

and of the Danger of not being well prepared, with some Observations  
of this present bad Age, hath now again reprinted it.

This Table or Catalogue is chiefly to put thee in mind of Gods great Judgments. God daily and hourly inflicts upon mankind : And likewise to shew how many Diseases, Man by his exorbitancies and debauchery draweth upon his own head : And for the present Age, although the complaints of every Age were always, the present time the worst, yet all wise men do confess, that some times exceed others in evil. Gods Judgments have shewed his mind: Let every man take his own heart to task, and at once be his own Accuser, and Judge, to condemn his private Errors, and punish them with Death. Talking and censuring are delayes dangerous : we are not so ignorant but to believe we are daily dying, having no certainty of an hour: we have heard of so many thousand Generations passed, we have seen so many hundreds dye within our knowledge, that it is strange any man should presume of any time : We receive life upon the terms of re-delivery, think there is but one common road to all flesh, there is no by-paths of farther or nearer way, no not for Princes. Even company it self abateth miseries, and the commonnes of an evil maketh it less fearful : necessity maketh some things easie. What worlds of men are gone before us? Yea, how many thousands out of one field? How many Crowns and Scepters lie piled up at the Gates of Death, which the owners have left there, as spoils to the Conqueror? Have we been at so many Graves, and so often seen our selves dye in our friends, and do we so fear, when our turn cometh? Let him fear Death that knows him as a Pursuivant from Hell, whose conscience accuses him of a life wilfully filthy? Therefore labour to look death in the face, and shake him by the hand with a good conscience : then if thou shouldest be put to the cruellest manner of Death, as many Martyrs have freely undergone, it would not be terrible.

Daily meditate and think of Death, the serious and frequent thoughts of Death will prevent many a sin ; it will arm us against many temptations ; it will secure us from many afflictions, and doting on the World ; it will make us do much in a little time ; it will make Death easie when it comes. Then you shall find what I commend to you in the end of this little Book, that would make you happy in living, and happy in dying, viz. A good conscience in a healthful Body, and a competent Estate.

General Bills of Diseases and of the  
Plagues from 1642. to 1669.

Years	Total	Plague	Aged	Sud- denly	Con- sum- ption	French- Pox.	Gripping in the Guts.
1642	12156	1026	628	61	2374	13	
1643	13202	995	718	39	2652	15	
1644	10933	1492	678	29	2810	17	
1645	11479	1871	600	36	2357	20	
1646	13532	2456	743	49	2335	14	
1647	14059	3597	916	68	243	10	
1648	9894	611	835	74	2300	10	
1649	10566	67	882	64	2388	18	
1650	8764	15	696	74	1988	29	
1651	1187	23	780	106	2302	15	0070
1652	12569	16	834	121	2470	18	0110
1653	10087	6	864	118	2286	22	0032
1654	13247	16	974	84	2868	20	0121
1655	11357	9	745	93	2606	29	0087
1656	13921	6	892	102	3184	23	0323
1657	12434	4	869	123	2757	25	0446
1658	14993	14	1176	138	3610	53	0313
1659	14756	36	909	91	2982	51	0253
1660	15818	14	1095	67	3414	31	0402
1661	19771	20	962	108	3788	41	1061
1662	16554	12	1283	86	3485	44	0835
1663	19356	9	1171	59	3260	72	0866
1664	18297	6	1154	95	3646	86	0146
1665	97306	68596	1345	116	4908	80	1288
1666	12738	1998	611	57	2592	49	0676
1667	15842	35	952	21	3087	65	2208
1668	17278	14	863	48	2858	39	2429

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